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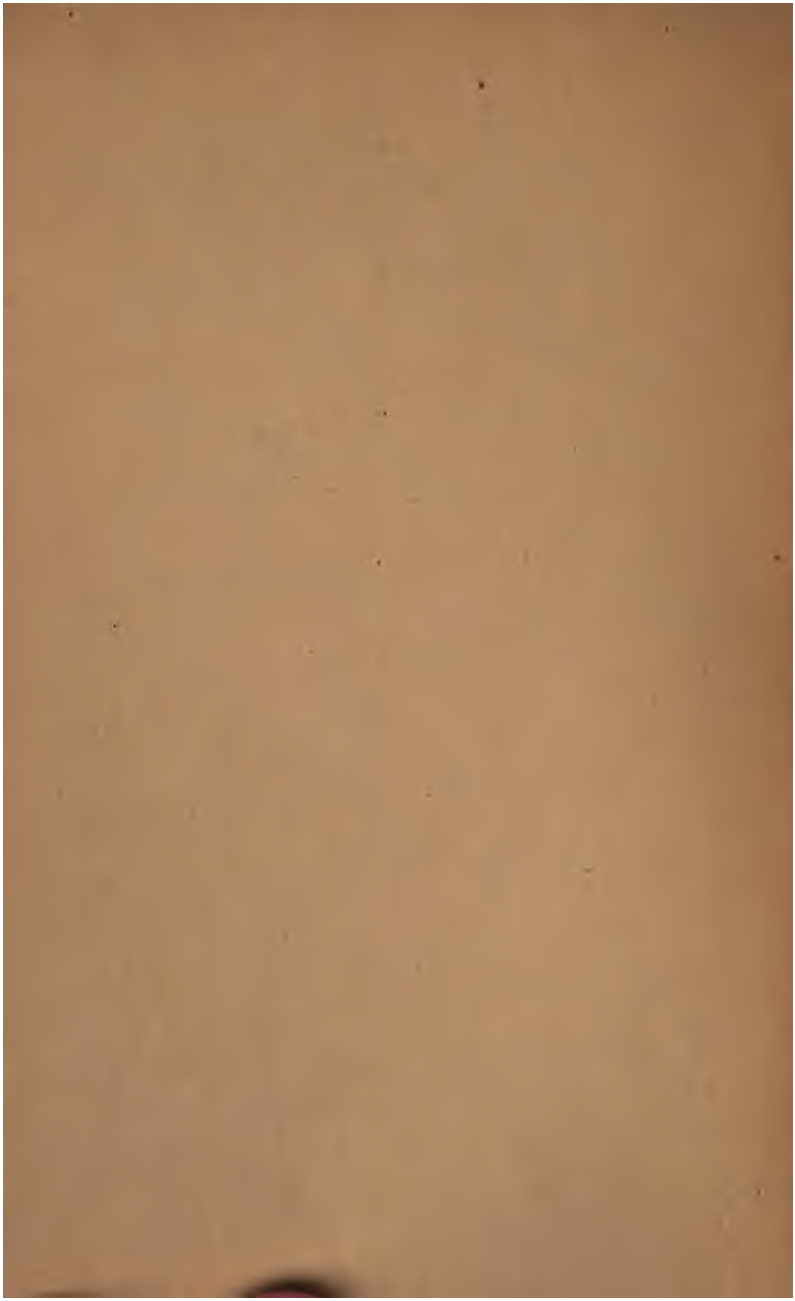
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Speak the truth and let the truth speak for itself.

THE Atonement:

What Early Friends said,

What Friends said Subsequently,

What the Scriptures say.

Selected by EDWIN R. RANSOME.

THE ATONEMENT:

WHAT EARLY FRIENDS SAID,
WHAT FRIENDS SAID SUBSEQUENTLY,
WHAT THE SCRIPTURES SAY.

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From Mrs. E. Bell

M

THE ATONEMENT:

EXTRACTS FROM EARLY FRIENDS' WRITINGS.

IN the early days of the Society of Friends its members were, by their opponents, accused of ignoring or slighting the atonement made on the cross by their Saviour, Jesus Christ, and of putting something else in its place.

To this accusation scores of them replied in print, as may be seen in their works. Short extracts are here given, to which are added some of subsequent dates, as also from official documents.

The quotations from Scripture, although specially referring to the Atonement, are not strictly confined to this portion of our blessed Redeemer's work in the plan of salvation by the will of our Heavenly Father. It is not for us to separate or dissect one part of this from another, but to accept it reverently and thankfully as a whole, commencing with his miraculous birth at Bethlehem, his life, ministrations, death, resurrection and ascension, followed by the giving of the Holy Spirit, to continue the work begun by Himself, in accordance with His promise, He having first opened the way through His offering up of Himself for us, on the cross, by the will of the Father.

We are not to expect salvation through our powers of reasoning, but "being justified freely by His grace

through the redemption that is in Christ Jesus : whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime in the forbearance of God" (R. V. Rom. iii.).

The query, "Is Christ divided?" still holds good, followed as it was by the Apostle's declaration : "For Christ sent me not to baptise but to preach the Gospel ; not with wisdom of words, lest the cross of Christ should be made of none effect. For the word of the cross is to them that are perishing foolishness ; but unto us which are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.' Where is the wise ? Where is the scribe ? Where is the disputer of this world or age ? Hath not God made foolish the wisdom of the world ? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom : but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness ; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (R.V., I. Cor., i.).

George Whitehead. 1655.

In an essay entitled "The path of the just cleared, &c.," speaking of our Lord and Saviour, Jesus Christ, he says: "As the blood of Jesus Christ is put for, or represents, His life, which He laid down, and even the offering and sacrifice of Himself at Jerusalem, that was a most

acceptable sacrifice, and of a sweet-smelling savour to God for mankind, respecting His great dignity and obedience, who humbled Himself even to the death of the cross, and gave Himself a ransom for all men for a testimony in due time. And His sacrifice, mediation and intercession hath opened a door of mercy for mankind to enter in at, through true repentance toward God and faith toward our Lord Jesus Christ, which are wrought in man (that obeys his call thereto) only by His grace and good Spirit, unto sanctification and justification in the name and power of our Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption. God's great love towards mankind was manifest in His dear Son, Jesus Christ, and God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them."

Humphrey Smith.
1655.

In an essay entitled "The Sufferings and Trials of the Saints at Evesham," relates a conversation between himself and a priest, in which the following questions and answers occur :—

"Then the priest asked if I were justified by the blood of Christ ?"

Answer : "Yea."

Question : "Are you justified by that blood of Christ that was shed at Jerusalem ?"

Answer : "By the blood of Jesus Christ, the Son of the living God, who was the express image of His Father's glory, in whom dwelt the fulness of the Godhead really ; who suffered at Mount Calvary, by Jerusalem, for sinners, am I justified."

William Dewsbury. 1656.

In the work entitled "Christ exalted, &c.," pp. 120 and 121. "The seventh accusation; thou sayest, we say he that trusts in Christ, that died at Jerusalem, for salvation, shall be deceived."

Reply: "This charge is as false as the other, in the presence of God, we witness against thee; no other Christ we bear testimony of, to be the salvation of lost man and woman, but that Christ, according to Scripture testimony, who was born of the Virgin, and made a good confession before Pilate, and suffered at Jerusalem, and rose again the third day, and ascended into heaven, and sitteth at the right hand of God: and this Christ we witness the true light, who lighteth every one that comes into the world, and saith, 'I stand at the door and knock, &c.,' and we witness Him faithful; and as many as receive Him, to them he gives power to become the sons of God; and this is the condemnation of all, because we believe not in Him."

Francis Howgill. 1656.

"And as you love the light, and keep your minds inward, then you will hear the motion of Christ Jesus in you; and so loving it, the good you will come to see from God, which will lead out of sin, and sanctify you, and the acceptable year you will see, and the day of vengeance; and this is He whom the Father hath given for a Covenant, to bring man out of the alienation to Himself again, and to reconcile man unto Himself, even by the *blood of the Cross*; and He who is the Light is the Covenant; and He who is the Covenant is the Light,

for they are one in Him ; and this covenant of peace is tendered unto you who are afar off : and herein is the eternal love of God made manifest to the Jew and the Greek, and the life of His Son to be the Light of the world, and of men."—From a pamphlet entitled "The Inheritance of Jacob Discovered, after his return out of Egypt," page 11.

George Bishop. 1656. In a tract entitled, "The Throne of Truth exalted over the Powers of Darkness," he recites the language of an opponent, who accused Friends of being Socinians, thus: "'Tis a doctrine of the Socinians, that our Lord Jesus Christ did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us ; but that he was a perfect pattern of righteousness, holiness, obedience, and suffering."

To this George Bishop replies : "That He (Christ) is the latter, viz., a perfect pattern, &c., hath been proved out of Christ's own mouth, and the apostle Peter's, and the people called Quakers own it ; not as the doctrine of Socinus, but as the truth ; and truth is not to be turned from, because of a brand set upon it, or on, or because of, the persons who have professed it, contradict it who can. But that He did not, by His death and blood shed, satisfy for our sins, and so purchase redemption for us, is a wicked lie. They (the Quakers) witness that His blood shed, as hath been said, whose blood cleanseth from all sins ; and His redemption of them ; and they affirm and witness that without blood there is no remission of sin, and that there is no other name given under heaven by

which we must be saved, than His, who by one offering, for ever perfected those that are sanctified, who is the substance of the patterns of heavenly things." —Page 69, 1656.

Giles Calvert. 1658.

In the year 1658 Giles Calvert printed a pamphlet of thirty-three pages entitled, "The Brazen Serpent lifted up on high," in which he says :—"Christ in dying for us is our example in sufferings and way to the Father. For Christ in dying for sinners and ungodly died for all; for were not all sinners and ungodly, guilty of Christ's death? But it is by His blood we are justified, and by His life that we are saved, in following His counsel, the light manifested within, and obeying Him the true light that lighteth every man that cometh into the world, and such as obey and follow Him are led out of darkness by Him through their obedience, and so into the light of life. It is by Christ's life that we are saved, in following His counsel and obeying Him, through the cross which slays the enmity. Justification by Christ alone, who died for our sins and rose again for our justification; we are justified by faith in His blood or life, through the obedience to the cross, whereby the enmity is slain and the election witnessed in the reconciliation through the cross, which ministry in the cross is the power of God to such as are saved, and witnesseth justification by faith in the blood or life of Jesus; and we bear about in our body the dying of the Lord Jesus, that the life of Jesus may more and more be manifested in our mortal flesh, who by His *spirit quickeneth* the mortal body, dwelling within us,

and saving us by grace, and maketh us to sit together with Him in heavenly places. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into His grace, wherein we stand and rejoice in hope of the glory of God." (Pages 2 and 3).

Richard Hodden.
1661.

"Truly to know this one Lord Jesus Christ come in the flesh, as the new and living way to the Father, the Immanuel, God with us; making the atonement by the blood of His cross, to have all things subject unto Him, His servants in Him and He in them; which is the great mystery of godliness, hid from ages and generations until the fulness of time, and then manifested in the flesh, justified in the spirit, believed on in the world, and received up into glory; which none of the wise men of the world ever knew or can know by all their learned skill of earthly wisdom, nor any man that lives after the flesh, or satisfieth himself with hearing, reading, telling or talking of Him, or concerning what He or His Apostles did, said, or suffered; as those that vainly take His Name into their mouths, on most occasions of their invented ways, but know Him not, neither by His Divine nature nor Name, nor how God and man became one Christ Jesus; how that which may be known of God is manifest in man; how He is the Wonderful Counsellor, the Mighty God, the Prince of Peace, the Author and Finisher of our faith; how He saves His people from their sins, is the Reconciler without imputation of sin; how He is formed in His servants, and cleanseth them by His blood from all sin and unrighteousness."

John Whitehead. 1662.

"Concerning salvation by Christ, we say and believe, that without the sufferings and death of Christ at Jerusalem, no man can be saved, justified, or sanctified, and therefore do they maliciously, or, at least, ignorantly, slander us, who say we expect not to be saved by Christ's sufferings at Jerusalem, but by Christ's sufferings in us; for such words did never proceed from us; though we say that it is not an historical knowledge and belief of what Christ said and suffered at Jerusalem, sixteen hundred years ago, that can or doth save any man, without feeling of his Spirit, power, and life made manifest within, to make them conformable to Him, to live in the virtue of His life; by which life, we, as well as the ancient Christians, are saved, and we are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, which mightily worketh in us, and all His works are perfect."—In "A Manifestation of Truth."

Isaac Penington. 1663.

In a pamphlet entitled "Some of the Mysteries of God's Kingdom glanced at," he says:—"Justification is wrought by faith in the virtue which floweth from Christ, God letting in of the nature of His Son into the heart, and begetting therein somewhat of His own likeness, in which He draweth, and which He giveth to believe in. This faith is imputed by God for righteousness, in every heart wherever it is found: and where this faith in the living virtue is found, there God blotteth out the iniquities for His Name's sake; yea, and remission is felt in that which is made living. And there is One near, who

hath power to bind or loose in the conscience, according to the nature of the dispensation ; and who doth bind or loose in every dispensation as He findeth cause. But all loosing of sins is for Christ's sake, and through His blood, though everyone in every dispensation is not able distinctly so to read it."

"Yea, under the law the remission was by this sacrifice, though many of the Jews could not read the type." (Page 15.)

"In every dispensation it is grace alone that saves, through the redemption which is in Christ Jesus ; though from the eye of man this hath been very much hidden in divers dispensations." (Page 16.)

"What is redemption ? It is the purchasing of the vessel out of the captivity and misery of death into the liberty and blessedness of the divine life, sown, revealed, grown up, and perfected in the heart."

"Who is the Redeemer ? The Son of God, the child of God's begetting, the Divine Image, who naturally believes, and fulfils the will of the Father in every vessel which it hath prepared."

"By what doth He redeem ? By His blood, by His life, by His power, by His nature sown in the vessel and transforming the vessel into its own likeness. Yea, this is indeed Redemption, where the creature is changed into, and brought forth in the image, power, nature, virtue, and Divine life of Him that redeemeth, and the old contrary image perfectly blotted out by the presence and indwelling of the new. This is perfect redemption, the least measure whereof is redemption in a degree." (Page 19.)

John Crook. 1663 & 1698.

Extracted from a declaration of faith given forth by him in 1663, and reprinted in 1698, "in order," says he, "that they may see what myself with our ancient Friends held in 1663. For though we believe that Christ Jesus hath lighted every man with His light, whereby man may come to know himself lost and undone, as before is said; yet, therefore, is not every man saved, though the grace that appears to all men is sufficient in itself; but some have the grace of God bestowed on them in vain, not liking to retain God in their knowledge, though something within them shows them what is good; but they reject the counsel of God within, or against themselves, to their own destruction. And yet it doth not follow that the grace is insufficient itself, no more than it follows that Christ's death is insufficient, because he tasted death for every man, and yet every man is not saved. Neither doth regeneration, or the believing in the light of Christ within, make void the death and sufferings of Christ without, at Jerusalem, no more than believing the Scripture testimony without concerning Christ's death makes void the work of regeneration and mortification within; but as the apostle saith in another case, so say I in this, for the man is not without the woman, neither is the woman without the man in the Lord; even so is not the death and sufferings of Christ without, at Jerusalem, to be made void and of none effect by anything within; neither doth the light within make that of none effect without, but both in the Lord, answer His will," &c. (Page 364, &c.)

Isaac Penington. 1667-1671.

In replying to the charge that the Society of Friends denied that Christ who died at Jerusalem, as well as the benefits of His sufferings and death, "and set up a natural principle within instead thereof," Isaac Penington says :—

"We do own that the Word of God, the only begotten of the Father, did take up a body of the flesh of the Virgin Mary, who was of the seed of David, according to the Scriptures, and did the will of the Father therein, in holy obedience unto Him, both in life and death.

"That He did offer up the flesh and blood of that body, though not only so, for He poured out His soul, He poured out His life, a sacrifice or offering for sin (do not, oh ! do not stumble at it, but rather wait on the Lord to understand it, for we speak in this matter what we know), a sacrifice unto the Father, and in it tasted death for every man ; and that it is upon consideration and through God's acceptance of this sacrifice for sin that the sins of believers are pardoned, that God might be just, and the justifier of him which believeth in Jesus, or who is of the faith of Jesus." (Vol. 3, p. 33—1667.)

In "Observations concerning the Priesthood of Jesus Christ" I. P. says :—

"Christ was not only to die, and so offer up a sacrifice of atonement, but He was also to make reconciliation by it ever afterwards for His children in case of transgression, whenever occasion should be." (See I. John, ii. ch., 1st and 2nd. v.) (P. 122.—1671.)

George Fox. 1667. In a book or pamphlet entitled "Something in answer to Lodowick Muggleton's book, which he calls 'The Quaker's neck broken,'" says, "For Christ that died at Jerusalem, His person we own without us, who is manifested within us. The Light of Christ Jesus, by which we have seen of His glory, and speak in His person." (Page 22.)

"That Christ which suffered, and rose again, and remains in the heavens, which is manifested in His people; that God which is over all, in all, through all, and above all, blessed for ever, this is He whom the Quakers own." (Page 25.)

"For Christ and God are one." (Page 26.)

"Christ tasted death for every man; . . and He was an offering, not for our sins only, but for the sins of the whole world." (Page 32.)

William Penn. 1668. In replying to the charge that the Quakers do not trust in the death of Christ for pardon and salvation, William Penn uses the following expressions:—"They are so far from disowning the death and sufferings of Christ, that there is not a people on earth that so assuredly witness and demonstrate a fellowship therewith, confessing before men and angels that Christ died for the sins of the world, and gave His life a ransom." (Works, vol. 2, page 19.)

Isaac Penington. 1668.

In a pamphlet entitled "Some things relating to religion proposed to the consideration of the Royal Society (so termed)":

"There is somewhat appointed by God to wash away sin, which is the Water of Regeneration, the Water of Life, the Spirit's Water, and the Blood of the Lamb, which are known, received, and felt by faith in the Light of the Spirit, wherein alone His work is wrought. Thus now, upon believing, the soul is washed. The faith brings in, or lets in the water and the blood, which cleanse and purge the conscience from the sin, which before stained and defiled it; and according to the faith, so is the water and the blood let in, and accordingly is the washing. And he that is baptized, he that is washed by the Spirit, comes out of the water clean, and watching to the light wherein he was purified, witnesseth the powerful word of Life as able to preserve in cleanness, as it was to cleanse."

And if any man sin afterwards, sin defiles again, and the stain thereof will be upon the conscience till, by repentance and faith, the water and blood be let in again, and the cleansing virtue received from it and restored again. So if any man sin there is an advocate, an intercessor, a divine Helper, one who hath the water of life and the blood of life to wash with. There is a fountain set open for sin and uncleanness, to wash therefrom, but every defilement and pollution sticks, until it be washed off." (pages 10 and 11.)

* * * * *

"There were sins under the old covenant, and there are sins under the new covenant. Sins under the new covenant lie also upon the soul and conscience, until they be expiated according to the law of the new

covenant, which is until the Advocate interpose and plead with the Father, and give faith and repentance to the soul, and sprinkle upon the heart and conscience that water and blood which hath virtue in it to wash. And if it were not for this after-washing (as I may so say) no man could be saved; but though he were once washed, yet sinning again afterwards, he would die in his sins (and so under condemnation) unless he were again washed. Now as men come to the truth as it is in Jesus, they will find their own apprehensions about these things to have been but dreams, wherewith the enemy hath fed and pleased them, while he hath lulled them asleep in the night of darkness, that he might the better steal away the true weighty knowledge of the things of the Kingdom from them. Thus men have dreamed about justification, about sanctification, about regeneration, about redemption, about faith, hope, love, righteousness, peace, joy, etc., and have been mistaken about them, missing of that power and light whereby and wherein they are revealed and made manifest. Now he that will rightly know these things, must know them in the feeling and true experience; and therein he shall find all these are wrought in a mysterious way of pure life's operation, out of the reach of man's comprehension; and that no man can understand them, but as the new and holy understanding is given him; nor retain the sense and knowledge of them, but as he abides in the new nature and retains the new understanding."—Pages 12 and 13.

George Fox and Ellis Hookes. 1668.

Extract from "Epistle from the people in scorn called Quakers," 1668, drawn up by George Fox and Ellis Hookes (who was Clerk to the Yearly Meeting in 1675), and issued by the Society :—

"Christ Jesus, the Emmanuel, God with us ; whom all the angels must worship. Christ offered Himself through the Eternal Spirit, without spot, to God ; and by His blood purges our consciences from dead works to serve the living God. And so we know that Christ, by one offering, hath for ever perfected them that are sanctified. And so as people walk in the light, they have fellowship one with another, and the blood of Christ cleanseth from all sin. And Christ His own self bare our sins in His own body on the tree, that we, being delivered from sin, should live unto righteousness—by whose stripes you are healed. And we, being justified by the blood of Christ, shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.—ROM. v. 8."

Rebecca Traverse. 1669.

An aged woman Friend, referring to some attacks upon Friends, in a pamphlet entitled "A Testimony for God's everlasting Truth, as it hath been learned of and in Jesus," says :—

"And that a measure of this (Holy Spirit) is given to everyone to profit withal, the Scriptures bear witness ; and this, and no other is their principle that are called Quakers, and by faith we have profited, dwelling in this Light and Spirit, know the blood of Jesus

which cleanseth from all sin, and gives us fellowship with the Father and Son, in the measure of this Spirit that hath filled our hearts with love and goodwill unto all; and so with the hazard of all this world hath through sufferings, accusations and bad reports we pass, sounding forth the goodwill of God unto everyone, that He hath given a measure of His own Spirit to profit withal; and they that will not hearken unto it, will not believe though one from the dead should be sent unto them."—Pages 28, 29.

"It is untrue to say 'That we say Christ is only an example; or that we despise His flesh, and trample His blood under our feet; or that we set up the creaturely light in conscience, for Christ and His light; or that we deny Him to be the Christ, that in person was an offering for sin.'"—Page 44.

Isaac Penington.
1671.

In a paper entitled "Concerning Christ's being manifested without, and His being also manifested within, and how both are owned by them that know the Truth," Isaac Penington says:—"It is objected against us who are called Quakers, that we deny Christ (and look not to be saved by Him) as He was manifested without us, but look only to be saved by Christ in us. . . . We do indeed expect to be saved (yea and not only so, but do already in our several measures witness Salvation) by the revelation and operations of the life of Christ within us; yet not without relation to what He did without us. For all that He did in that body of flesh, was of the Father, and had its place and service in the will and according to the counsel of the Father. But the knowledge and belief of that, since the days of the apostles,

hath been very much held in the unrighteousness, and in the separation from the inward work of the power and life of Christ in the heart; which, as so held, cannot save any. But whosoever feels the Light and Life of Christ revealed in him, and comes into union with God there through; he feels the work of Regeneration, of Sanctification, of Justification, of Life and Redemption; and so comes to reap benefit inwardly, and to partake of the blessed fruits of all that Christ did outwardly. Yea, he that is thus one with Christ in the Spirit cannot exclude himself, nor is excluded by God from the advantage of any thing nor every thing Christ did in that body of flesh."

George Fox. 1671.

In a paper "Concerning Christ's flesh which was offered," G. F. says: "And so this pure flesh, this offering, is set over all, which never corrupted, which must be your meat if you live, though there is more in all these things which is hard to be uttered, and cannot be uttered yet, (mark) there is Adam's flesh defiled, whom Christ sanctifies and cleanseth, and perfecteth by His offering, and cleanseth by His blood, forasmuch as children were partakers of flesh and blood, he also took part of the same; so all Christendom hath talkt long enough of Christ's flesh and blood; now had they all eaten his flesh and drunken his blood, then they had all had life in the Son of God, and then had they been feeding in the pasture of life, and then they had had all peace in Him: but this is the word of the Lord to them all, they must eat His flesh and drink His blood if they live and have life in Christ, and had they done all so, they had been quiet in Christ."—Page 59.

Isaac Penington. 1672.

In a work entitled "The Holy Truth and People defended," he answers this charge of denying redemption by the blood of our Lord Jesus Christ, viz.:—"And as for denying redemption by the blood of Christ, oh! how will he answer this charge to God, when none upon the earth, as the Lord God knoweth, are so taught, and do so rightly and fully own redemption by the blood of Christ, as the Lord hath taught us to do! For we own the blood of the Lord Jesus Christ, both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled in our consciences; and know the cleansing virtue thereof in the everlasting covenant, and in the light which is eternal; out of which light, men have but a notion thereof, but do not truly know nor own it." (Works, vol. 3, page 234).

George Fox to the Governor of Barbadoes. 1673.

"And we own and believe in Jesus Christ . . . in whom we have redemption through His blood, even the forgiveness of sins. . . . And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification. . . . This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe that there is no other foundation to be *laid than that* is laid, even Christ Jesus; who tasted

death for every man, shed His blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world ; according as John the Baptist testified of Him, when he said, 'Behold the Lamb of God, that taketh away the sin of the world.' We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation, who *saves us from sin as well as from hell*, and the wrath to come.

"He it is that is now come in the Spirit and hath given us an understanding that we may know Him that is true. He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life but by Him ; for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending."

William Bayly.
1673-1676.

In a work entitled "Rebellion Rebuked," this friend and John Crook say jointly :—"We believe and testify that this blood (of Christ's) exceeds not only the blood of bulls and of goats, but the blood of the best man or men that ever was or shall be in the world. And we do in the sight of God really own the blood of the Son of man, both according to the history and in the mystery (as we do His cross), both as shed for us and to be drank by us, both as respecting remission of sin past, through faith in it, and as sprinkling the conscience of true believers and cleansing them from all sin. Therefore it is called the precious blood of Christ, as being of an

incorruptible nature, and is therefore said to speak better things than the blood of Abel, being, by way of emphasis, called the blood of His dear Son," &c. (Page 37.) Christopher Taylor also united in this publication.

In reply to a charge by W. Haworth that Friends despised Christ's blood shed on the cross, Wm. Bayly says :—"What! our perfection the same which every babe in Christ hath, and yet proud, pharisaical, despising Christ's blood, not prizing His sufferings and atonement, and a deceived people; how can this be? Surely thou hast greatly belied and abused the babes in Christ, as thou wilt remember one day; for we do highly prize the blood, sufferings, and atonement of Christ Jesus beyond expression, though such as thou speak all manner of evil against us." (From "Counterfeit Convert Discovered," page 98.)

Charles Marshall. 1674.

In an essay entitled "A warning unto the Rulers and People of England," he says:—"So hath there been an endeavour in our day, to misrepresent the servants and people of the Lord, as denyers of Salvation by Jesus Christ; making his birth in Bethlehem of Judea: his travails, sufferings, blood, death, resurrection and ascension, of no value; denyers of the Scriptures of truth; and instead thereof, preaching up salvation by meritorious works of our own; and in short, representing us as enemies to Christianity; concerning which charges and every particular of them, full, clear, and demonstrative answers have been and are given, unto which I refer all unsatisfied persons. That which lies on my spirit at this time is to declare, in the presence, name

and power of the everlasting God, that these things spoken and written of us, are as false as the accusations of the Jews concerning the Apostles."

"We believe, preach and publish salvation in or by no other name, but in, by, or through Him, of whom all the prophets gave testimony, (whom) the apostles preached, the primitive saints believed and received, namely, Jesus Christ."—Page 128.

Edward Bourn. 1675.

In his reply to Dr. Good's pamphlet against Friends, writes thus:— "Thou sayest that we say Christ did not make satisfaction for the sins of men. We answer, 'By one offering he hath perfected for ever them that are sanctified; and we are not redeemed with corruptible things, but with the blood of Jesus Christ, as of a Lamb without spot; and we have an Advocate with the Father, Jesus Christ the righteous, and He is the reconciliation for our sins, and not for our sins only, but for the sins of the whole world. He is our righteousness and sanctification and redemption: God hath made him so, and we are justified freely by His grace, through the redemption that is in Christ Jesus; and therefore by the works of the law there is no flesh justified. We are justified by faith in Christ Jesus, which, the work of faith which works by love, is not denied by the apostle nor us.'" —Page 6.

Isaac Penington. 1675.

In his treatise entitled "The flesh and blood of Christ," etc., after speaking largely of that mystical body and blood of Christ, which the saints feed upon, and asserting the necessity of a participation in it, he adds:—

"Now, as touching the outward which ye say we deny, because of our testimony to the inward, I have frequently given a most solemn testimony thereto; and God knoweth it to be the truth of my heart; and that the testifying to the inward (from which the outward came) doth not make the outward void, but rather establish it in its place and service. God himself, who knew what virtue was in the inward, yet hath pleased to make use of the outward, and who may contradict or slight his wisdom and counsel therein? Glorious was the appearance and manifestation of His Son in the flesh, precious his subjection and holy obedience to His father; His giving Himself up to death for sinners was of great esteem in His eye! It was a spotless sacrifice of great value, and effectual for the remission of sins: and I do acknowledge humbly unto the Lord the remission of my sins thereby, and bless the Lord for it; even for giving up His Son to death for us all, and giving all that believe in His name and power to partake of remission through Him."—Vol. 3, page 415.

Robert Barclay. 1675.

In his "Apology"—Proposition XV. "Of universal and saving light." After largely enforcing the sufficiency of the Holy Spirit of Christ, and the necessity of obedience thereto, in order to salvation, he writes thus, viz:—"We do not hereby intend, any ways, to lessen or derogate from the atonement and sacrifice of Jesus Christ; but, on the contrary, do magnify and exalt it. For as we believe all these things to have been certainly transacted, which are recorded in the Holy Scriptures, concerning the birth, life, miracles, offerings, resurrection, and

ascension of Christ; so do we also believe that it is the duty of everyone to believe it to whom it pleases God to reveal the same, and to bring to them the knowledge of it; yea, we believe it were damnable unbelief, not to believe it, when so declared; but to resist that holy seed, which, as minded, would lead and incline everyone to believe it as it is offered unto them; though it revealeth not in everyone the outward and explicit knowledge of it, nevertheless it always assenteth to it where it is declared. Nevertheless, as we firmly believe it was necessary that Christ should come, that by His death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in His own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all, to justification."

* * * * *

"And as we affirm it is absolutely needful that those do believe the history of Christ's outward appearance, whom it pleased God to bring to the knowledge of it; so we do freely confess, that even that outward knowledge is very comfortable to such as are subject to, and led by, the inward seed and light. For not only doth the sense of Christ's love and sufferings tend to humble them, but they are thereby also strengthened in their faith, and encouraged to follow that excellent pattern, which He hath left us, who suffered for us, as saith the Apostle Peter (I Peter ii. 21), leaving us an example that we should follow his steps; and many times we are greatly edified and refreshed with the gracious sayings which proceed out of His mouth."

Robert Barclay. 1675.

In his "Apology"—Proposition VII. of Justification, in par. III. he says: "Forasmuch as all men who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences: in this respect He is truly said to have borne the iniquity of us all, in His body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us; so that our former sins stand not in our way, being, by virtue of His most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought, or obtained, any other way, or by any works or sacrifice whatsoever, though, as has been said formerly, they may come to partake of this remission, that are ignorant of the history. So then, Christ, by His death and sufferings, hath reconciled us to God, even while we are enemies; that is, he offers reconciliation unto us; we are put into a capacity of being reconciled: God is willing to forgive us our iniquities, and to accept us, as is well expressed by the apostle (2 Cor. v. 19)."

Haverhill Friends and Jeffery Bullock. 1676.

Under the specious profession of greater spiritual light and knowledge than had been vouchsafed to the righteous in former ages, and with the plausible pretext of exalting the light within as the only Saviour; disregarding the sacred testimony of the Holy Scriptures, J.B. published several books in opposition to the principles of Friends, in which he denies that our Lord Jesus Christ, who

was crucified at Jerusalem, is the Saviour and Judge of the world, and also rejects the propitiatory sacrifice which He then offered for the sins of the whole world.

The effects of this spirit of self-exaltation and unbelief became mournfully obvious, not only in the unscriptural notions which he promulgated, but also in his opposition to the good order and government instituted in the church (Friends), which he denounced as tyranny, oppression, and usurpation of power, declaring that every man should be left to the guidance of the Spirit of Truth in himself.

For this and other inconsistent practices, the Men's Meeting of Haverhill, Suffolk, issued a testimony against him, in which the following appeared :—" For the clearing of the precious truth of God, professed by us His people, called Quakers, from the occasion of stumbling and reproach given by Jeffery Bullock's pernicious doctrine, in affirming that he neither expects justification nor condemnation by that Christ that died, or was put to death at Jerusalem ; these are to certify that we testify against this doctrine as stated by him, as both pernicious and anti-Christian, and contrary to plain Scriptures and the constant testimony faithfully borne amongst us from the beginning. For neither do we profess or preach two Christs ; nor yet our justification by any other Christ, or in any other name, but by and in the name of that one very Christ of God, (of) whom the holy prophets and apostles gave witness in the Scriptures of truth. . . . We must confess with the holy apostles that even by Him (to wit, that very Christ) all that believed are justified from all things, from which they could not be justified by the law of Moses ; and that remission of sins, justification, and salvation as then preached in the name of the same

Lord Jesus Christ, and by His eternal power and Spirit of our God ; so the same is constantly believed and witnessed amongst us. And although the best sense that we can suppose or gather, as aimed at by the said J.B. is, that it is not only by the sufferings and death of Christ, nor by a mere literal knowledge of Christ as after the flesh, that men can be either completely justified or saved from sin and death, any more than the apostles or primitive Christians were, but by His life, Spirit, and power operating in them, and so by a living and spiritual knowledge of Christ as after the Spirit : which, though the truth of this we cannot but own and justify, yet this cannot excuse the before cited doctrine as laid down, which denies justification and condemnation by that Christ that died : for that supposeth another Christ for that end, and so two Christs. . . . And further, we cannot own any such doctrine or words as tend to undervalue the sufferings, death, and blood of Christ."

J.B. subsequently saw the error of his doctrine, and desired that all his books might be destroyed.—Evans' Exposition, pages 231—235.

Giles Barnardiston. 1676.

A certain Jeffery Bullock, elated by a fond conceit of his own attainments, and mistaking the vagaries of a deluded imagination for the pure influences of the Spirit of Christ, adopted and promulgated the false and anti-Christian notion that the gift of divine grace in the soul superseded the necessity of the coming and sufferings of our blessed Lord and Saviour Jesus Christ. For this and other errors he was disowned in 1676. He wrote an abusive pamphlet against Friends, to

which Isaac Penington and Giles Barnardiston replied. The following is an extract from the reply of the latter :—"Our testimony has always had a reverend esteem of that precious blood that was spilled without the gates, as being of great value in the sight of the Lord, and having a testimony in it towards the remission of sin, to oblige all that are sensible of the end thereof, not to live unto themselves, but unto Him that died for them ; and as they are to be blamed that will not come to the Light, but cry it down, relying upon the death and sufferings without it, so art thou, who pretendest to cry up the Light, to render the loving-kindness of the Lord invalid, in sending His Son to lay down His life and precious blood, and taste death for mankind. And such as speak from the Light, which is the Light that was in that blessed body, can never disregard, but have an high esteem of what He did and suffered therein." (Evans' Exposition, 144.)

William Gibson. 1677.

In reply to various charges made against Friends by one John Cheyney, William Gibson says :—"And, J. C., it is great ungodliness in thee to say, that from this our before cited doctrine and testimony, it will follow that Christ came into the world in vain ; for we say the coming of Christ into the world was and is of great value and worth, and is of high value and esteem with us ; we say He came into the world to save sinners from their sin ; He offered up Himself, through the eternal Spirit, as an acceptable sacrifice unto God, as a Lamb without spot and blemish : He was and is the Lamb of God, who takes away the sins of all that believe and obey Him : He is the one offering who hath ended the Jews

many shadowy offerings : He baptizeth with His Holy Spirit, life, and power, all that believe and walk therein ; in such He fulfils what John the Baptist testified of Him, viz., He baptizeth them with His holy life and Spirit, which is as fire to burn up the devil's work in man, which is sin, and so casts him out who is the author of them."

William Penn. 1678-1679.

In answer to the charge that " The Quakers deny the person of Jesus Christ," he replies :—" If by person of Christ, is meant the man Christ Jesus, we deny the charge ; for there is no other name given under heaven by which salvation can be obtained, 'Tis Christ alone that hath brought life and immortality to life. He is the propitiation, the Mediator and Intercessor ; and by Him only can man come to God : and no man can come to Him but such as come to His Spirit in their own hearts. And such as have not the Spirit of Christ dwelling in them, are none of His."—Works, page 670.

From his "Address to Protestants, speaking of Divine love," he says :—(1679) "'This is My commandment,' said Christ, 'that ye love one another as I have loved you ; and greater love hath no man than this, that a man lay down his life for his friends—ye are My friends, if ye do whatsoever I command you.' Indeed, He gave His life for the world, and offered up one common sacrifice for mankind. And by this one offering up of Himself, once for all, hath He ever perfected, that is, quitted and discharged, and taken into favour, them that are sanctified ; who have received the Spirit of grace and sanctification in their hearts ; for such as resist it receive not the benefit of that

sacrifice, but damnation to themselves."—Vol. I., p. 762.

Richard Samble.
1679.

In a pamphlet entitled "A Testimony to the Plainness and Simplicity of the Truth as it is in Jesus,"—Richard Samble says :—"All must come to the resurrection of life by Christ Jesus, the second Adam, who is a quickening spirit, the Lord from heaven, and the deeds of the body must be mortified while it is upon the earth. . . . And this can't be done until the spiritual appearance of Christ, who redeems by His blood which is His Life, and thereby sprinkles the conscience from dead works to serve the living God. . . . And herein is the fellowship of the saints, where they sit together in heavenly places in Christ Jesus, being quickened together into a lively hope, where they know the one offering that perfects for ever them that are sanctified, whose sins come to be washed away, and their garments made white in the Blood of the Lamb ; here is forgiveness of sins known, and a new birth in measure brought forth, in the regeneration, begotten again by the incorruptible Seed ; and this takes delight to serve the Lord, and is not weary of well-doing, but forsakes all the pleasures and vanities of the world, and denies self and takes up the cross daily and follows Christ, and so in the end shall receive the everlasting Kingdom."—pages 61 and 62.

Isabel Yeamans.
1679.

In a pamphlet entiled "An Invitation of Love to all who Hunger and Thirst," writes :—"Now, forasmuch as all men have sinned and fallen short of the glory of God, it pleased

God (out of His infinite love and compassion towards the sons and daughters of men) to send His only begotten Son Christ Jesus a light into the world, that all through Him might be saved, and have everlasting life, who gave His life a ransom for all, that He might purchase them by His precious blood; He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. And as man comes to believe in His name he comes to know reconciliation through His death and blood, and by it redemption up unto God again. Now the reason why people come short of this knowledge is, because they will not believe in and yield obedience unto the Light of Christ Jesus, manifested in their hearts, to give them the glorious knowledge of the Lord, and of His way of life and salvation. . . . For Christ Jesus, who said, 'I am the Light of the world,' also said, 'Except ye believe that I am He, ye shall die in your sins, and whither I go ye cannot come.'"—Pages 10, 11, 12.

A. Patterson. 1679.

"Oh! who can appear and stand before the Lord, the great judge of the quick and dead, and not tremble at His word, and not howl and cry as under the sense of His judgments, till they be brought forth unto victory, and the soul comes to feel redemption from sin and iniquity, through the blood of Jesus Christ."—From a pamphlet containing "a testimony concerning the goodness and mercy of God our Heavenly Father in Christ Jesus, manifested to the children of our family," page 8.

William Dewsbury. 1682.

In "A general epistle to be read in the fear of God, in and amongst the assemblies of His people," the following occurs:

"Oh, you ever blessed and happy people! who doth witness fulfilled in you what is here written; lift up your heads and rejoice in the Lord, and in the Almighty power of His humble, meek, and pure Spirit, which makes self of no reputation, but through your obedience to Christ Jesus, the True Light, in whom you come to witness the Lord to be One, and His name One; and you that never had power to believe in His name, until He gave you power to believe; you are one in the Lord for ever.

"And here is the joyful and eternal unity with the Father in the Son, and one with another, in the love of Christ which bought us with His blood, which the gates of hell can never prevail against."—From an epistle printed for Benjamin Clark, in George Yard, in Lombard Street, Bookseller, page 5.

Samuel Fuller. 1685.

He quotes from "A brief apology" for the Quakers:—"We also hope for and expect salvation only and alone through the Son of God, our blessed Lord and Saviour, Jesus Christ of Nazareth, believing that God the Father hath ordained Him for salvation to the ends of the earth; and that no other name is given under heaven by which men shall be saved; . . . as also His holy and exemplary life, perfectly free from sin, His doctrines, miracles, sufferings, and death upon the cross, without the gates of Jerusalem, his resurrection from the dead, and ascension into heaven, where He is at the right hand

of God the Father, perfect God and perfect man, and the alone Mediator between God and man, and is our Advocate with the Father, and ever liveth to make intercession for us, and also shall judge both the quick and the dead. All which, and whatsoever else is recorded of him in the sacred Scriptures, we firmly believe."—Page 13.

He also adopts the following from John Field's "True Christ Owned":—"In full assurance, that when our testimony is finished, and this mortal life ended, we shall have a dwelling-place in that kingdom of glory, which Jesus Christ hath prepared for us, and purchased by His own blood; by whom we only expect to enjoy the same, when we shall rest from our labours and sufferings, and give glory to our God, and to the Lamb, who is worthy of dominion for ever."—Pages 130, 131.

Clement Lake. 1687.

This Friend received a letter from one John Flavell, bringing charges against Friends. The following is extracted from C.L.'s reply. To the charge that the Quakers deny the satisfaction of the blood of Christ, he says:—"This is a false, lying, and slanderous charge. For my part, according to what I have heard and seen since acquainted with them, of all the sorts of professors that I have been conversant with, I have not known any to have a greater esteem for, and put a greater value on, the blood of the Lord Jesus Christ than those do who are thus charged; and indeed it is no wonder that they thus value it, seeing a remnant have experienced such *in*expressible virtue from it and benefit by it.

"As for my part, I believe salvation is in no other, and out of Him there is none; and I believe and know it is the faith of those with whom I walk. And He is the propitiation for our sins, and He hath purchased us with His blood, and by Him we have remission of sin, and we are justified by His blood, and by it we have eternal redemption. And if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Christ cleanseth us from all sin."—Pages 10 and 11.

Declaration of Faith by Friends as a body. 1689-1693.

The first was presented to Parliament in 1689, and may be found in a pamphlet entitled "The Christianity of the Quakers asserted against the unjust charge of their being no Christians." It is in the form of questions and answers.

Q. Do you believe the divinity and humanity of Jesus Christ, the eternal Son of God, or that Jesus Christ is truly God and man?—*A.* Yes, we verily believe that Jesus Christ is truly God and man, according as Holy Scripture testifies of Him; God over all, blessed for ever; the true God and eternal life; the one Mediator between God and men, even the man Christ Jesus.

Q. Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ, or by your own righteousness and works?—*A.* By Jesus Christ, His righteousness, merits, and

works, and not by our own : God is not indebted to us for our deservings, but we to Him for this free grace in Christ Jesus, whereby we are saved through faith in Him, not of ourselves, and by His grace enabled truly and acceptably to serve and follow Him as He requires. He is our all in all, who worketh all in us that is well pleasing to God.

Q. Do you believe remission of sins and redemption, through the sufferings, death, and blood of Christ ?—*A*. Yes ; through Him, as He suffered and died for all men, gave Himself a ransom for all, and His blood being shed for the remission of sins, so all they who sincerely believe and obey Him, receive the benefits and blessed effects of His suffering and dying for them ; they by faith in His name, receive and partake of that eternal redemption which He hath obtained for us, who gave Himself for us that He might redeem us from all iniquity ; He died for our sins, and rose again for our justification ; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

In 1693, Friends being greatly misrepresented, another declaration was published, signed by George Whitehead, Ambrose Rigge, James Parke, William Fallowfield, Charles Marshall, John Bowater, John Vaughton, and William Bingley. The following appeared in it :—

" We sincerely profess faith in God by His only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father,

" That God creates all things, he made the worlds, by His Son Jesus Christ, He being that powerful and

living Word of God, by whom all things were made; and that the Father, the Word, and the Holy Spirit are one, in Divine Being inseparable; one true, living and eternal God, blessed for ever."—See Sewell's History, vol. II., page 449.

William Chandler, Alexander Pyott, Joseph Hodges, and others, 1693.

These Friends wrote a treatise, entitled "A brief Apology in behalf of the people in derision called Quakers," &c., in which the following appears:—"And as do ye, so do we also hope for and expect salvation only and alone through the Son of God, our blessed Lord and Saviour Jesus Christ of Nazareth: believing that God the Father hath ordained Him for salvation to the ends of the earth, and that no other name is given under heaven by which men shall be saved; this Jesus, in whom dwelt the fulness of the Godhead, we believe offered up Himself according to the will of the Father, an acceptable sacrifice to God, and became a propitiation for the sins of mankind to the end of the world, and died for all men, as all died in Adam; through whose blood God proclaims redemption and salvation to man, and offers to be reconciled, and freely for His Son's sake to remit, forgive, and pass by all past offences, to as many as shall truly and heartily repent of their sins, and turn from the same, and shall so believe in our Lord Jesus Christ, and love Him, as for the future to live a holy, circumspect Christian life, and obey His commands, thereby continuing in His love."—Pages 8, 9.

John Tompkins. 1694.

This Friend published "A Harmony of the Old and New Testament," in the preface of which he says:—

"And considering the uncharitable as well as false reports spread by the adversaries of truth against that despised people of God called Quakers, that we do not own the Lord Jesus Christ, who suffered without the gates of Jerusalem, and expect to be saved only by a Christ within us, denying the blessed effects of what He did for us when on earth, and is now doing for us in heaven, with many more un-Christian charges, which from time to time have been cast upon the truth and the aforesaid people, on purpose, no doubt, by some, to lay stumbling blocks before the feet of those who may be enquiring the way to Zion with their faces thitherward; I say, considering these imputations, if by any means this may help to clear up truth to the understanding of any, and wipe off those aspersions cast upon it, I have consented to its publication . . . We do faithfully and sincerely declare that whatsoever our Lord Jesus is said in Holy Scripture to be, or to bring to pass, either without us or within us, we heartily believe. And we preach the inward knowledge of Christ Jesus by the teachings of His Spirit, not in opposition to, but in union with the outward knowledge of Christ.

"And likewise we press the inward experience of the blessed effects of the many offices of Christ, not in opposition to, but in concord with what He hath done, doth, and will bring to pass without us. . . .

"We believe that there is not salvation in any other name under Heaven given among men whereby we must be saved. We believe in Him as He is God and as He is man, and as He is both God and man

united in a wonderful mystery, far above the apprehensions of men."

Yearly Meeting. 1694.

Several persons had been testified against by the primitive Quakers for holding sentiments repugnant to the doctrines of Christ and His apostles, and in 1694 the following rule of discipline was adopted by the Yearly Meeting:—"If there be any such gross errors, false doctrines or mistakes held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the Scriptures; or any ways tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful Friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt."—Evan's Expositions, pages 237, 238.

William Penn. 1696.

"The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out

old scores; it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept it."—"*Primitive Christianity Revived.*"

Richard Claridge. 1697.

Now, in directing people to the word of faith, in their hearts, or the light within, which are both one in nature, though differing in name; we do not thereby make void the outward appearance of Christ in the prepared body, wherein He came to do and suffer the will of God, for the redemption and salvation of lost mankind; but as any man or woman comes to believe in the light within, and to receive with meekness the ingrafted word; so we testify from our own experience, that they will be led to have an higher esteem for the outward appearance of Christ, than ever they could have before. For the experimental knowledge of the mystery enhances the worth and value of the history. For the Kingdom of God is within you, and Christ in you is the hope of glory.

As respects the way or manner of your coming to meet with Him, and how you may be made enjoyers of His living presence, I answer, not by outward observation and bodily exercise, which profiteth little; but by inward waiting, and applying of the mind to the light of Christ in your own consciences, which He hath caused to shine there, and to go before you; and as you yield faithful obedience to it, to guide you out of

darkness into His marvellous light ; for if ye believe in the Light ye shall be the children of the Light."—From a pamphlet entitled " Mercy covering the Judgment seat, &c.," 1697-1700.

John Field. 1697.

In an essay entitled " A Testimony to Christ, His Sacrifice and Ordinances," &c., John Field says :—" And I do assure thee (reader) the Quakers preach and expect salvation by no other Christ, than He that the prophets prophesied of, who was made a sacrifice for sin, tasted death for every man, and is that one offering that perfects for ever them that are sanctified, by whose stripes they are healed, and by whose merits, through faith in, and obedience to Him, they are saved."—Preface, page 2.

" They preach up no other than He that the Scriptures bear testimony unto, that witnessed a good confession before Pontius Pilate, was crucified, and rose the third day, and appeared to His disciples after His resurrection, and said to them, all power is given unto Me in heaven and in earth. And this is He they own, who hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour."—Page 2.

George Whitehead and T. Sowle. 1699.

In a pamphlet entitled " Truth and Innocency vindicated, &c.," printed by T. Sowle, 1699, and marked " Examined by G. Whitehead, a servant of Christ," on page 72, speaking of Jesus Christ as the Son of God and our Redeemer, the following appears :—

"And that it may yet further appear, that what we give for our meaning is such (besides what is already cited), turn to page 149 and observe, what confession the said W. P. (Wm. Penn) then made, as to the matter controverted, 'We do believe in one Holy God Almighty, who is an eternal Spirit, the creator of all things.

"'And in one Lord Jesus Christ, His only Son, and express image of his substance, who took upon Him flesh, and was in the world, and in life, doctrine, miracles, death, resurrection, ascension, and mediation, perfectly did and does continue to do the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, redemption, and perfect salvation.

"'And we believe in one Holy Spirit, that proceeds and breathes from the Father and the Son, as the life and virtue of both the Father and the Son, a measure of which is given to all to profit with. And he that has one, has all, for these three are one; who is the Alpha and Omega, the first and the last, God over all, blessed for ever. Amen.'"

Colchester Friends. 1699.

From a pamphlet signed by seven Friends at Colchester, viz., Thos. Bayles, Arthur Cotton, John Furly, Daniel Van de Wall, Francis Newton, Robert Haskins, and George Dehoon:—"The soldier's mere act of shedding Christ's blood (by thrusting the spear into His side, after He had given up the Ghost) is not our justification, nor the meritorious cause thereof; but Christ Himself, by His obedience unto death for us (including His

whole sacrifice) and work of grace in us. Yet really we esteem the blood of Christ, as part of His sacrifice and offering for sinners, to be of more value than all the legal sacrifices or blood of any other man whatsoever."—Page 21.

Richard Claridge. 1699.

In stating the belief of Friends on the subject of justification, he says :—"By the propitiatory sacrifice of Christ without us, we truly repenting and believing, are, through the mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed ; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare or naked act of faith, separate from obedience ; but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey Him."—Page 79.

T. Sowle. 1700.

From a pamphlet entitled "The creed-forgers detected," by "some who have not joyned with Geo. Keith in his pride and contradiction, but testifie against both him and them that joyne with him."

"And if any would suggest that the Quakers slight or undervalue the blood of Christ that was shed without the gates of Jerusalem, about 1700 years since, they grossly abuse them and evilly intreat them ; for as before, we in sincerity declare, and in humility, and

with true thankfulness bless God, we have peace with Him, through our Lord Jesus Christ, who, we firmly believe, died for us, and being now justified by His blood, we shall be saved from wrath. And it is only the true believer, who hath faith in Christ Jesus, whom God justifieth; so it is only he that is truly sanctified and regenerated, and born again of the Spirit of God, whom God doth justifie."

Printed by T. Sowle, White Hart Court, Gracious Street, and at "The Bible," in Leadenhall Street, 1700.

John Gratton. 1700.

John Gratton, in a treatise concerning the death and sufferings of Christ, says:—"Thus now I declare, we own the death and sufferings of Christ, according to the Holy Scriptures; and that He, and He only, suffered without the gates of Jerusalem, hath been our peacemaker; and is now come by His light and Spirit to give us the knowledge of God, and what He hath done for us; so that in His light, we see Him who is our Light and our salvation; as Isaiah said, 'He hath borne our sorrows, and carried our griefs,' which were the sad effects of our sins, so that now, remission of sins that are past is freely preached unto all men through Him, and all mankind are invited to come to Him, and all the ends of the earth to look unto Him and be saved."

George Whitehead. 1701.

In a "Gospel Salutation, &c., to Friends who believe in the name of the Son of God, &c." he says:—"Surely we, believing in God, who gave His dear Son for our redemption and salvation, we ought also to believe in His Son, as

our great Mediator and Advocate with the Father, considering also that Christ Jesus, His being given us as our Mediator between God and men, and His giving Himself a ransom for all men, for a testimony in due time, and His dying for all men, His tasting death for every man, &c., did all proceed from the great love of God, and not to pay a strict or rigid satisfaction for vindictive justice or revenge on God's part; for that would leave no plan for forgiveness of sins past, before repentance and faith in Christ and His Gospel; seeing the goodwill and blessed design of God, setting forth Jesus Christ to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, whose blood cries for mercy. Surely that righteousness and forbearance of God, declared by the propitiatory sacrifice of our Lord Jesus Christ, for the remission or forgiveness of sins that are past, upon true repentance, cannot justly be deemed revenge or vindictive justice, as some have asserted against us, but a free act of the love and wisdom of God, to give His Son, and in Him to reconcile the world to Himself, and not to impute their sins that are past to them when thoroughly reconciled and united in heart and soul unto Him by his grace and good Spirit."

* * * o *

In what respect does Jesus Christ, as the Lamb of God, take away the sin of the world? I answer, in two respects:—

1st—As an universal and most excellent offering and acceptable sacrifice for sin, in order to obtain redemption and forgiveness by His precious blood, and even of a most sweet-smelling savour to God, far excelling

the legal and typical oblations of animals, all which Jesus Christ, by His own one offering, put an end unto.

2nd—Jesus Christ, as the Lamb of God, takes away the sin of the world by purging the conscience and purifying the hearts of all them who truly receive Him and believe in Him, even in His holy name and Divine power.—From Evans' Exposition, pages 97, 98.

Daniel Phillips. 1703.

In a work entitled "An occasional defence of the principles and practices of the people called Quakers," he says:—"We who have been blessed with the outward knowledge of the Holy Scripture, do believe that it is absolutely necessary for us to have faith in the incarnation, death, sufferings, &c., of our Lord and Saviour Jesus Christ.

* * * * *

"Our friends do ask pardon of their sins in the name of Jesus Christ, and expect to be saved only by his merits and work of regeneration.

* * * * *

"Our faith hath always been that there was a wonderful union between the manhood of Jesus Christ and the divine Word, and such an union as is altogether incomprehensible to finite man. . . That Christ Jesus, who was and is truly God and truly man, in wonderful and inseparable union, is the only foundation and object of our faith and hope: neither is there salvation in any other, for there is no other name under heaven given among or in men, whereby, or in which, we must be saved."—Page 249, &c.

Samuel Crisp. 1704.

"Our faith is, and always has been, in that Christ, the Son of God, who, according to the flesh, was crucified without the gates of Jerusalem: He is the object of our faith, to the merit of whose death and passion, with the work of His Spirit in our hearts, we trust only for life and salvation; with His stripes we are healed."

John Banks. 1704.

In an essay entitled "A testimony concerning my faith in Christ" he says:—"That all may know who have desire to have a right understanding of our faith and principles, that we are no such people, as to our faith in Christ, as some ignorantly, and others hatefully, have rendered us, as though we only or wholly depended upon the light within for salvation to our souls, and did not own or believe in Christ as to His coming, death, resurrection, ascension, &c., and the benefit we and all true believers have thereby.

But blessed, praised, and magnified be the worthy name of the Lord our God for ever, who hath opened and cleared our understandings, by His power, whereby we know Him in whom we do believe, which is not to believe in the light within, distinct from Christ, or as if people could believe in the light and not in Christ. But we believe in both as one, knowing and being clear in our understanding, that no separation can be made betwixt Christ and the light that comes from Him, which shines in the hearts of all true believers; and shines in the darkness of unbelievers, and therefore the darkness cannot comprehend it. So we as truly believe in that same Christ who laid down His body and took it up again, as well as in His light

within, and we have benefit to salvation by the one as well as the other; and of both, they being one, and are willing to lay hold of every help and means (which) God, in and through Jesus Christ, has ordained for our salvation."

George Whitehead. 1712.

In a pamphlet entitled "The people called Quakers truly represented and vindicated from some mistakes in the representation of the Lower House of Convocation, &c., &c."

"The whole place," saith the Rector, "seems chiefly to have respect to such hereticks as deny Christ Jesus, and the efficacy of His blood, as 'tis plain the Quakers do."

Answer by Geo. Whitehead: "Where is it plain, that the Quakers deny Christ Jesus, and the efficacy of His blood? I am sure such denial is expressly contrary to the principle and profession of the people called Quakers; and therefore this adversary might have been horribly ashamed to rank the said people among hereticks upon such notorious calumnies," &c. —Page 11.

London. Yearly Meeting. Epistle. 1728.

Inasmuch as the Holy Scriptures are the external means of conveying and preserving to us an account of the things most surely to be believed, concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto, we recommend to all Friends that they would, both by example and advice, impress on the minds of

the younger a reverent esteem of those sacred writings. That you would at proper times and seasons, when you find your minds rightly disposed thereunto, give the youth to understand that the same good experience of the works of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity, in which case some account of your own experience will be helpful to them. And this we recommend as the most effectual means for begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men, in particular, contained in that most excellent book the Bible ; and for the preserving of them from being defiled with the many pernicious notions and principles, contrary to such sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general.

Bristol Friends. 1731. Extracts from a declaration issued by Bristol Men's Meeting, 3rd of 11th month, 1731, signed by Alexander Arscott :—"We put you in mind of our steadfast and constant testimony to the coming of Jesus Christ our Lord in the flesh. . . and after a life in this world as man, during the space of about 33 years, in the three last of which (which was the time of His ministry) He wrought many real mighty miracles, lived a most exemplary life, and taught a most heavenly doctrine, gave Himself up unto the shameful death of the cross, under Pontius Pilate

the Roman governor, and became a most satisfactory sacrifice and propitiation for the sins of the whole world, upon condition that men sincerely repent of their sins, and truly turn to the Lord, by forsaking them, and amending and reforming their lives, and receive Him as their Lord and Master, submitting themselves to the conduct of His Light and Spirit in their minds and consciences: who was buried, and rose again the third day from the dead, by the power of the Father, and appeared oftentimes to His disciples after His resurrection, and gave them commission to preach the Gospel unto all nations, &c., &c. And therefore, believe them not who tell you there is no need of the grace or help of Jesus Christ to deliver you from the bondage and corruption of your depraved and sinful, because fallen, nature, but that you are self-sufficient, or able, of yourselves alone, to save yourselves, without the assistance of Jesus Christ or His grace."—From Evan's "Exposition," pp. 294-296.

Thomas Areskine. 1736.

"They who obtain and keep God's favour, must abide under the cross of Christ, and must believe and trust in God, and love Him fully, and rely on His immediate teaching with the whole heart and soul, in the pure Will and Spirit of God, and deny our own will and spirit; for out of the Will and Spirit by which we were made there is no salvation: the design of Christ's coming was to recover and restore us to the Father of Spirits; and to do this fully and effectually, so as man and his Maker may be reconciled and united together in spirit, that through the Blood and Power of the Everlasting Covenant we may be one in mind with the Lord, and

continue so through Divine assistance, we must know the Lord not only to strive with us, but to marry us to Himself: but then we must love His appearance in power inwardly above all things, give our whole consent to Him, and deny every other object for the sake thereof: then the Lord would rejoice over us to do us good; and the soul would rejoice in the union and fellowship of His love, and He would plentifully pour down of His Holy Spirit on us in meetings and out of meetings, as at the beginning; for he is the same everywhere, and in all ages, if we be the same to Him; so that we shall be able to say from our own experience, as others did, 'Now is come salvation, and the Kingdom of God, and the power of His Christ, and he shall reign in us whilst here.' Then we shall be continually in such a disposition of mind, as we can say in sincerity, 'Thy Kingdom come, and will be done on earth as it is in heaven.'"—From an "Epistle to Friends in London," by Thomas Areskine, issued as a Broadsheet, dated Edinburg, 22nd of 12th month, 1736.

From London Yearly Meeting Epistle. 1736.

In order that as we have received Christ, so we may walk in Him in all holiness and godliness of conversation, we earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ without wavering, both in respect to His outward coming in the flesh, His sufferings, death, resurrection, ascension, and intercession at the right hand of the Father, and to the inward manifestation of His grace and Holy Spirit in our hearts, powerfully working in the soul of man to the subduing of every evil affection and lust, and to the purifying of our consciences from

dead works to serve the living God ; and that through the virtue and efficacy of this most holy faith ye may become strong in the Lord and in the power of His might.

Thomas Williams. 1745.

From a pamphlet by Thomas Williams, formerly a Baptist minister, giving his reasons for becoming a Quaker, from Monmouthshire : "As to Redemption, I believe that Jesus Christ is my Redeemer, who, in the fulness of time, came and took upon Him the nature of man, and in that prepared body, tasted death for every man, and is every way meet for the great work of a Mediator ; who being tempted, He also is able to succour those that are tempted : He is with the Father an Advocate, and as the Apostle saith, He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Herein is the love of God manifested towards mankind in that He sent His only begotten Son into the world, that we might live through Him.

"A feigned faith, and a feigned profession, will not cover sin ; but Christ in the soul, must become the Hope of Glory ; He came to be the author of eternal salvation to all that believe in and obey Him ; by whose power alone we gain the victory over our enemies, He being present with the soul in all she has to do, so that the soul becomes God's workmanship, created in Christ unto all good works."

Samuel Fothergill. 1767.

From sermon preached 5 mo. 17, 1767, at the Yearly Meeting of Friends at Bristol :—

"We believe in, and are convinced, fully convinced, of the doctrines of the

Christian religion, the incarnation, glory, life, death, mighty miracles, and various circumstances, relative to the holy life of Jesus, as in the volume of the book it is written.

"We admire, with humble hearts and minds, the awful transactions of that time, when sweat, like drops of blood, ran from the face of the holy Jesus! When, being in an agony, he prayed more earnestly, when He was betrayed, His sacred head covered with thorns! His face spit upon! He was most ignominiously treated, and as a sheep before her shearers is dumb, He complained not!

"We behold Him, in His agonies on Calvary Mount, offering Himself as a sacrifice for the sins of the whole world, that He might purify us, by the shedding of His precious blood! more precious than the blood of goats and lambs, or any other that was shed under the law. We believe in His amazing mercy, in offering Himself there, when, laden with the immense weight of the sins of mankind, and the immediate sense of the Father's presence withdrawn, he was left to suffer alone; under this extreme pressure crying out, Eli, Eli, lama sabacthani! was crucified, dead, and buried.

"O! my soul, how much owest thou unto thy Lord!

* * * * *

"By virtue of that holy sacrifice the remission of sins is gained; the awakening power of that sentence which is due to sin is felt in a state of alienation from God; and as we believe, that if one died for all, then were all dead; so we believe that he was crucified, dead, and buried, likewise triumphed over the grave;

and now sitteth at the right hand of God, in a glorified body, to make intercession for man, in order that He might effectually purchase and redeem to Himself, a people to the praise of His name; and diffuse throughout His universal empire, a similarity of opinion and nature, arising from the experience of His universal redeeming love. — Pages 25, 26, 27, "Fothergill's Sermons."

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From a sermon preached at Frenchay, 5th mo. 26th, 1767 :—

"Many fly from their own interest, forget the God that made them, and even account the blood of the covenant as an unholy thing, for want of having their minds properly centred, and their judgments duly enlightened; and therefore it is all your duty, who are advanced within the heavenly bounds, and are grown up into a capacity of service, so faithfully to improve your talents, that ye may become instrumental, to enlighten their understanding, and to administer to them a suitable degree of spiritual health."—Page 78 *ibid.*

Samuel Fothergill. 1769.

From sermon preached at Leeds :—"We have been distinguished, and are not ashamed of the distinction, for preaching 'Christ within'; but we never preach a Christ within opposed to, or derogating from, a Christ without. We fully believe not only in His glorious and gracious appearance amongst the sons of men, 'as in the volume of the book it is written'; but we also believe in His inward and spiritual appearance, 'the second time without sin unto salvation,' in which we are supported by a cloud of witnesses, and by the

doctrine of the holy Author of the Christian religion (the manifestation of His grace) in as clear and indubitable a manner, as from the testimonies delivered concerning His external appearance."—Sixth Month, 26th, page 74 *ibid.*

John Bevans. 1810.

In "A brief view of the doctrines of the Christian religion as professed by the Society of Friends," he says:—

"Christ died for all men; for by His death all are put in a capacity for salvation; but those only receive the full benefit of Christ's death and mediation, who, accepting His offer of salvation, 'live not unto themselves,' but unto Him who died for them."—Page 54.

"He offers himself immediately and universally to mankind by His spirit. He also offers himself by the Scriptures; and by His servants whom he commissions to preach the gospel of life and salvation; and both these direct men to His Spirit within them: which, if they resist not, but receive into their hearts in living faith, He redeems them from their fallen state of death and darkness, and translates them into a state of life and light; in which they become sons of God, and heirs of a happy and glorious immortality.

"As the soul advances to a state of maturity in Christ, righteousness or holiness becomes, as it were, the element in which it lives; the contrary nature and spirit which once had the dominion, and brought it under condemnation, being crucified and slain, Christ reigns unrivalled in the heart, and it is sanctified and made perfect according to its present capacity; yet doth this perfection still admit of a growth."—Pages 55, 66.

From London Yearly Meeting Epistles. 1818—1823.

"One great instrument in forming the mind to piety and virtue, is a well-grounded knowledge of the Holy Scriptures, a knowledge of the wonderful dealings of Almighty God with his chosen people in ancient times, of those predictions which point out the coming of the Messiah, and of their accomplishment in that most glorious display of Divine love, the sending of his beloved Son, a Sacrifice for our sins, and a Light to enlighten the world."

1823.—In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the Divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God."

Stephen Grellet. 1824.

When travelling in America he wrote :—

"From place to place I had to proclaim the first principles of Christianity, many having been shaken away from the foundation ; the cross of Christ has become an offence to them ; they want to devise for themselves a way of salvation more pleasing to their creaturely wisdom and natural understanding : yet there is a remnant in these parts, who are not ashamed to acknowledge a crucified and risen Lord as their only hope of salvation. The

burden of the word given me to preach was Christ, and Him crucified; who was delivered for our offences, and raised again for our justification."

From London Yearly Meeting Epistle. 1829.

It pleased the Father in His abundant mercy and love to the human race, in their fallen and lost estate, to give his only-begotten Son, the Lord Jesus Christ, that "whosoever believeth in Him should not perish but have everlasting life." Oh! then, that not one amongst us may, by neglecting or undervaluing this blessed means, come short of that rest which is prepared for the people of God. May we all, in true and living faith, accept the Saviour of men, as our Redeemer and deliverer from the thraldom of sin. "In Him dwelleth all the fulness of the Godhead bodily"; He is that eternal Word which in the beginning was with God, and was God; and who was made flesh and dwelt among men. He offered Himself a sacrifice for our transgressions, "the just for the unjust": "we have redemption through his blood, even the forgiveness of sins." He, our ever-living Intercessor and "Advocate with the Father, Jesus Christ the righteous," "is passed into the heavens," and "sat down on the right hand of the Majesty on high."

From London Yearly Meeting Epistle. 1830.

But, blessed be God, He has not only provided the means of reconciliation unto Himself, through the sacrifice of Christ, he hath also, through the same compassionate Saviour, granted unto us the

gift of the Holy Spirit. By this the patriarchs, and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ Himself declared that it was expedient that He should go away, that He might send the Comforter, the Spirit of Truth, who should guide into all truth ; in allusion to whose coming He also said, "I will not leave you comfortless, I will come to you." To be guided by His Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man ; and by following this light, we are enabled to enjoy and maintain communion with Him. The children of God are led by the Spirit of God, and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine Teacher, who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace. It is through Him "whom God hath set forth to be a propitiation, through faith in His blood," that we obtain pardon for sin, and it is through the power of His Spirit working mightily in us, that we come eventually to experience freedom from sin.

From London Yearly Meeting Epistle. 1832.

We feel a warm and affectionate concern that all may be fully awakened to the necessity of having an interest in Christ; of knowing Him to be their Redeemer. Dear friends, may the Holy Spirit enlighten your understandings to a sense of the need of a Saviour; and may we all, with penitent hearts, look in simple faith unto the Lord Jesus, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." In boundless love He tasted death for every man; all that inherit eternal life, of every age, and of every nation under Heaven, partake of the blessings of that redemption which comes through His sufferings and death; He gave Himself for us that He might redeem us from all iniquity and purify us unto Himself. How essential, then, is it to each of us that we seek to be cleansed from every sin, and henceforward to live in all righteousness and holiness. This change of heart can only be brought about by the power of the grace of God; the Comforter, the Spirit of truth, is to guide us into all truth; Christ has declared Himself to be the bread of life. He is not only the light of the world, but the life of men.

From London Yearly Meeting Epistle. 1835.

Nothing could be more clear than the testimony which they (our forefathers) bore to the eternal divinity of the Son of God, to His coming in the flesh, and to His propitiatory offering, on the cross, for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by

which these precious truths are made known to mankind. They went forth to preach the gospel, under a firm conviction that in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends everywhere, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them.

From London Yearly Meeting Epistle. 1837.

As the Holy Spirit influences our hearts and enlightens our understandings, we are brought to a lively apprehension of the character and offices of the Messiah; and Christ, received by faith into the soul and ruling there by His Spirit, becomes our sure and only hope of glory. We have always held that the reliance of the penitent soul for the forgiveness of sins and for acceptance with our Heavenly Father must ever be placed on the sole ground of the free mercy of God in Christ Jesus. "For all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, that He might be just, and the justifier of him which believeth *in Jesus.*"

Susanna Corder.
1841.

In "A brief outline of the origin, principles, &c., of the Society of Friends," she says :—"Friends believe in the Lord Jesus Christ as both God and man, that 'in Him dwelleth all the fulness of the Godhead bodily,' that he suffered under Pontius Pilate, the ignominious death of the cross—being crucified outside the gates of Jerusalem—and was the propitiation and sacrifice of atonement for the sins of the whole world, and Friends believe that the remission of sins, which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise."

London Yearly Meeting Epistle.
1852.

Exalted to be a Prince and a Saviour, in Him (the Lord Jesus) has been revealed a Redeemer at once able to suffer and almighty to save ; an High Priest, "touched with the feeling of our infirmities," who having made reconciliation for our sins by the offering up of Himself once for all, is gone into Heaven, there to appear, our Mediator and Advocate, in the presence of God.

From London Yearly Meeting Epistle.
1881.

The Gospel is a message of glad tidings to man as he is, in order that he may become what he is not. It deals, not with speculation, but with fact. According to this message, the assurance that "all have sinned" is no argument for treating sin lightly. It rather adds intensity and impressiveness

to the awful fact. Neither does the existence of sin give any warrant for doubt as to God's requirement of truth and holiness. Shall God, then, cease to be holy, in order that man may cease to be guilty? The Gospel is the Divine protest against such a thought. "For therein is the righteousness of God revealed from faith to faith." Sin is indeed a fearful reality. It is in its essence a revolt against God. The Gospel is the recognition of the disease, and God's offer to all of the one remedy. "The wrath of God," of which we are so often impressively reminded in the New, as well as the Old Testament, is, in the light of the Gospel, the active manifestation of His holiness, altogether free from any approach to earthly passion or vindictiveness. The Father's heart still yearns over the lost child. He "loved the world" even when it was at enmity against Himself. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." In the sufferings and death of Christ, "as of a lamb without blemish and without spot," upon whom the Lord was pleased to lay the iniquity of us all, the offer of reconciliation speaks to man, no less impressively on behalf of holiness than of love. In the presence of such a revelation, let us bow, in a humbling sense of our own littleness, before the Infinite and Unsearchable God. "Whatsoever either men upon earth, or angels in heaven, do know, is but as a drop to the inexhaustible fountain of His wisdom" and truth. Convincing "the world of sin," the Holy Spirit leads them that truly repent and believe to the acceptance, with reverential thanksgiving, of the message of pardon and peace in "Jesus Christ and Him crucified." They behold in Him, the Word made flesh, a perfect Redeemer, "who verily

was fore-ordained before the foundation of the world," at once able to suffer and almighty to save. The offering up of Christ as the "propitiation for the sins of the whole world," is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no relaxation of the law of holiness. God proclaims Himself "just, and the justifier of him which believeth in Jesus."

Yearly Meeting Advices. 1883. Reiterated from 1861 and 1875.

Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

WHAT SOME OF THE SCRIPTURE WITNESSES SAID.

Simeon. Luke ii. 29 to 32.—"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Anna. Luke ii., 38.—"And she, coming in that instant, gave thanks likewise unto the Lord, and spake of Him (Jesus) to all them that looked for redemption in Jerusalem."

John the Baptist. John i., 29 to 37.—"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world. . . . He that sent me to baptize with water, the same said unto me, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost." And I saw and bare record that this is the Son of God.' Again the next day after, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, 'Behold the Lamb of God!' And the two disciples heard him speak, and they followed Jesus."

John iii., 35, 36.—"The Father loveth the Son, and hath given all things into His hand. He that

believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Barnabas and Paul. Acts xiii., 45 to 47.—(Barnabas and Paul at Antioch preached Jesus to the Jews, who contradicted and blasphemed.) Then these two men waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, 'I have set thee (Jesus) to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.'"

Apollos. Acts xviii., 28.—"Mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

Jude. Verses 20, 21.—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost (Spirit), keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

WHAT OUR SAVIOUR'S OWN CHOSEN MESSENGERS SAID.

JOHN.

I. John i., 7.—"But if we walk in the light as He (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

I. John ii., 1, 2.—"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

I. John iii., 16.—"Hereby perceive we the love of God, because He (the Son of God) laid down His life for us."

I. John iv., 9.—"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him."

I. John v., 20.—"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

Rev. i., 5, 6.—"Unto Him (Jesus Christ) that loved us, and washed (R. V. 'loosed') us from our sins in (by) His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Rev. v., 11, 12.—"And I beheld, and I heard the voice of many angels round about the throne and the beasts (R.V., living creatures) and the elders: and the

number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' "

Rev. vii., 9, 10, 14.—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, 'Salvation to our God, which sitteth upon the throne, and unto the Lamb. . . .' And he (one of the elders) said to me, 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' "

PETER.

I. Peter i., 18 to 21.—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (R.V. 'manner of life') received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

I. Peter ii., 21, 22, 24.—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

who did no sin, neither was guile found in his mouth: . . . Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

I. Peter iii., 18.—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

I. Peter iv., 1.—"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin," &c.

II. Peter i., 16 to 18.—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard, when we were with Him in the Holy Mount."

Acts xv., 11.—"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (the Gentiles).

PAUL.

Acts xiii., 38, 39.—At Antioch Paul thus preached: "Be it known unto you, therefore, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Rom. iii., 21 to 26.—"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference, for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through the forbearance of God (because of the passing over of the sins done aforetime in the forbearance of God R.V.). To declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.

I Cor. i., 23.—"But we preach Christ crucified—unto the Jews a stumbling block, and unto the Greeks foolishness."

I. Cor. xv., 3, 4.—"For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures: and that He was buried, and that He rose again the third day, according to the Scriptures," &c.

II Cor. v., 14, 15, 17, to 19.—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling

the world unto Himself, not imputing their trespass unto them."

Gal. i., 3, 4.—"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."

Eph. i., 7.—"In whom (Jesus Christ) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Eph. ii., 13.—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Eph. ii., 14 to 16.—"For He is our peace, who hath made both one, and hath broken down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Phil. ii., 5 to 8.—"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Col. i., 19 to 23.—"For it pleased the Father that in Him (His Son Jesus Christ) should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself. *And you* that were sometime alienated and enemies in

your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight : if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

Col. ii., 6, 7.—As ye have therefore received Christ Jesus the Lord, so walk ye in Him ; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

Col. ii., 8.—" Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

I. Thess., v., 9, 10.—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him.

Titus ii., 13, 14.—" Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Heb. vii., 27.—" Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this He did once, when He (Jesus) offered up Himself."

Heb. ix., 11, 12, 14, 15.—" But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the

blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Heb. ix., 26 to 28.—"But now once in the end of the world (R.V. at the end of the ages) hath He (Christ) appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Heb. x., 10, 19, 20, 22.—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . . Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated (R.V. dedicated) for us through the veil, that is to say, His flesh. . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

Heb. x., 28, 29.—"He that despised (R.V. set at nought) Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Heb. xii. 1, 2.—"Let us run with patience the race that is set before us, looking unto Jesus, the author

and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

WHAT OUR SAVIOUR SAID OF HIMSELF.

John iii., 14 to 21.—(When speaking to Nicodemus Jesus said) : "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved. He that believeth on Him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

John xii. 23 to 33.—("When the time had approached for our Saviour to be crucified), Jesus answered them, saying, 'The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any

man serve Me, let him follow Me ; and where I am, there shall also My servant be ; if any man serve Me, him will My Father honour. Now is my soul troubled ; and what shall I say ? Father save me from this hour : but for this cause came I unto this hour. Father, glorify Thy name.' Then there came a voice from Heaven, saying, 'I have both glorified it and will glorify it again.' The people, therefore, that stood by and heard it, said that it thundered : others said an angel spake to Him. Jesus answered and said, 'This voice came not because of me, but for your sakes. Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' This He said, signifying what death He should die."

John xiv., 2, 6, 16, 17, 26.—"I go to prepare a place for you. . . I am the Way, the Truth, and the Life : no man cometh unto the Father but by Me. . . And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him, for He dwelleth with you, and shall be in you. . . The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

John xvi., 7, 8, 13, 14.—"Nevertheless, I tell you the truth : it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart I will send Him unto you. And

when He is come, he will reprove (R.V., convict) the world of sin, and of righteousness, and of judgment. . . . Howbeit, when He, the Spirit of truth is come, He will guide you into all truth. . . He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

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